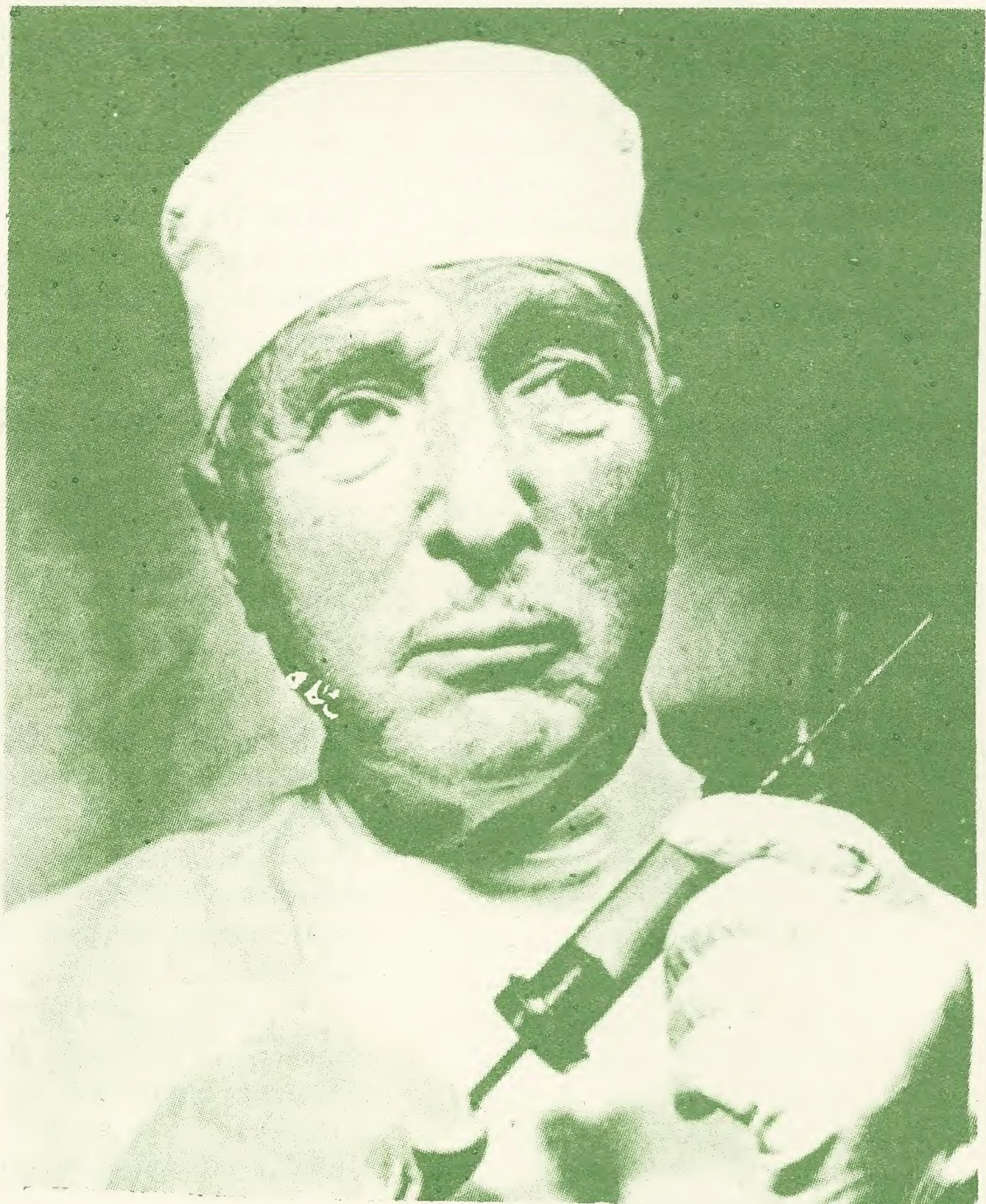


ANARCHY

10/-



LIKE LAMBS TO THE SLAUGHTER

No 17 MEDICINE

INSIDE : ABORTION and RACISM.

Meanwhile, Back in the Wards... & more...

ANARCHY 17

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WRITE FOR ANARCHY

We would like some articles from you. Possible forthcoming topics for Anarchy are Ireland, Class, Mental Health, and Anarchy and Organisation, but if there's something else you would like us to print go ahead and write it. We can't use articles that are too long or academic, and we don't usually print poetry. We would like some more feedback and a wider range of contributors.

MEET ANARCHY

Meetings are held on WEDNESDAY at about 8pm. If you want to come along, and more importantly if you want to put in some work, write first to make sure we havn't all fled the country. We're at 29 Grosvenor Avenue, Islington, London N.5.

EDITORIAL

Medicine by the people for the people is a joke in this country at the moment. But looking at China we see that people can control and understand their treatment, and by doing so, health care itself becomes more positive and the results more sucessful for the individual. (see Reviews)

The state of medicine in any society illustrates in many ways the value of life, and the emphasis placed on the quality of life, in that society. Advances in medicine which demonstrate this are the great leap forward in treatment of burns and putting back severed limbs, done in China, which affects the lives of working people; whereas here all the money and effort goes on prestige aspects of medicine like brain-surgery, open-heart surgery and organ transplants. The emphasis placed here means that other areas such as casualty work, industrial diseases, hernias, hysterectomies, chronic lung disease etc., are severely deprived.

Working people are patched up and plastered over to keep them going, whereas the wealthy have every care and attention lavished on them in private wards. A private patient is treated as a human being, the aim in treatment being to prevent and to cure, and to secure a decent quality of life afterwards.

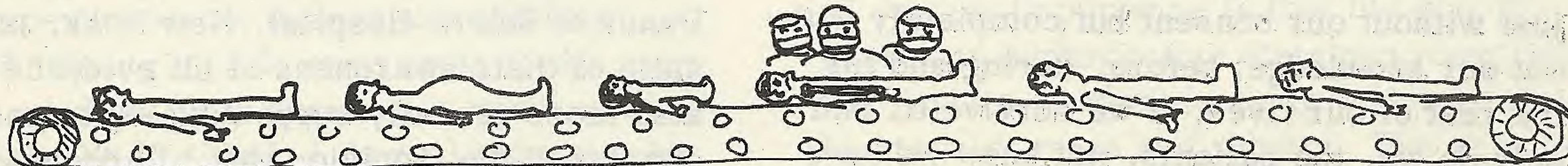
Medicine cannot be seen in isolation from society. TB, for example, will not be cured without solving problems of bad housing. Many casualties result from unsafe conditions at work - especially in building and agriculture. Most industrial workers are at risk from fumes, poor ven-

tilation and lighting, chemicals etc. etc. Road accidents could be lessened by more public and less private transport. Better medicine alone will not solve these problems; only a total transformation of society will.

Hospitals can be likened to factories: The workers; porters, nurses, cleaners, lab technicians, radiographers etc. and the foremen; housemen and junior doctors, going gradually up the scale to management; the consultants and hospital administrators. An integral part of this set-up, as with any industry, is the product; the patient, a very necessary part of the hospital, but a passive one. With the centralisation of hospitals into huge complexes where everyone is a stranger, the patient becomes even less important. This is clearly seen in the induction of births to fit in with working hours; and the ever-growing waiting lists for operations that are important for the patient, (but not immediately necessary in life or death terms) but boring for doctors when compared with the exclusive and exciting world of super-surgery.

A consultant's £10,000 a year depends upon us, as patients, so why do we take it lying down? We can never get good medicine from the middle and upper classes - but it is to them that we go, and our lives that we put in their hands. It's no use, either, thinking that anarchists can become doctors and remain anarchists - doctors are trained to be arrogant and superior; the whole of present medical training is based on the patient as a 'subject' - a body to perform on. As with the rest of society, medicine will have to be almost totally destroyed and rebuilt from scratch.

THE ANARCHY COLLECTIVE.



An Apple a Day won't keep this lot away

There is usually someone waxing on about the plight of dogs in research laboratories - it follows in this country where more money is given towards the protection of animals than kids. Recently a well-heeled lady offered herself in place of some beagles, and then suggested long term prisoners might like to join in with her...

Well this article is an attempt to bring to light a situation that has existed for some time but no-one ever talks about; the fact that everyday experiments are carried out on human guinea pigs without their consent or even knowledge. It is worth pointing out that experiments on animals are strictly controlled by act of parliament and all researchers in this field have to be licensed, the only group of victims where no law or control is used to protect them, is humans. Here the doctors' ethics are presumed to be sufficient.

Information is hard to come by on this subject for the lay person, this in itself is worrying for it is the lay person who, as the patient, is the victim or potential victim. The 'closed shop' of consultants is widely accepted by the public - a few of us fight it and most people are uneasy about it. Most people, I think, would accept the argument that we should know what is wrong with us when we are ill, and any treatment we are given should be explained in such a way that we understand. It is however the blind acceptance that the doctor knows best that lays us all open to being experimented on, not just without our consent but completely without our knowledge; before, during and for the rest of our lives, if we survive it. Not only do we, the patients, not know we have

been experimented on, but our G.P's will also be unaware of the fact - experiments are not written into a patient's case notes (the bad 'failures' are not written up anywhere) this could, and presumably does, have harmful medical side affects.

The actual facts and examples in this article are from a book called "The Human Guinea Pigs" by M.H. Pappworth. He is a doctor and has collected papers usually restricted to members of his profession and has laid out the facts for us all to read. Other information not always with concrete proof, comes from my own long and bitter history as a patient, from conversations with other patients, hospital workers and doctors. I have asked myself questions about experimentation and in answering them here will give examples that I think prove my point. Take a deep breath - it won't be pleasant.

ARE EXPERIMENTS NECESSARY?

To understand any reason for the following example I must tell you that in western medicine promotion largely depends on the number of papers written by a doctor.

"Retroental Fibroplasia (RLF) is a condition leading to blindness in infants. In 1942 it was shown conclusively that it is associated with premature birth. The explosive increase in its incidence during the 1940's surprised doctors because from being a great rarity it had become common. In 1949 a report seemed to prove that the increase was due to the vogue for treating premature infants with high oxygen concentrations. Three further reports added further substantial evidence for this hypothesis, and several of the doctors proved that by not administering high oxygen concentrations to premature infants the incidence of RLF could be reduced almost to zero. But three doctors, J.T. Lanman, Laren Guy and Joseph Danus of Belvue Hospital, New York, in spite of their awareness of all evidence and also more recently supporting experience, expressed their opinion that : "Adequate

controls are needed however to establish such a relationship beyond question. The present study was designed to test this relationship under controlled conditions". Thirty-six premature infants were given high oxygen concentrations for two weeks, and eight developed irreversible blindness of both eyes, and two others had possible involvement of one eye. A control series of twenty-eight premature infants had only low oxygen concentrations and none became blind. The degree of oxygen concentration did not affect actual survival."

(Experiments in which new drugs are tested)

My conclusion to this question is:
When experiments are done for the promotion of doctors' interests : No.
When experiments are done for the promotion of better medicine for the people :
Maybe.

DOES THE END JUSTIFY THE MEANS?

"The purpose of the second experiment was to explore the relationship between a rare disease, phenylketonuria, which causes retardation of physical and mental development, and the presence of phenylketone derivatives in the diet. The child subjected to this experiment was aged two, and is described as "an idiot, unable to stand, walk or talk". The child was given a special diet free of all phenylketone derivatives, and after ten months treatment showed a marked improvement. After discharge from hospital, but keeping on the special diet, she continued to improve. But, in order to rule out the possibility that the improvement was spontaneous, the infant was readmitted to hospital and "without the mother's knowledge" she was put on a diet with large amounts of phenylketone. The report notes, "The mother reported with distress that her daughter had lost in a few days all the good gained in the previous ten months".

(Experiments on infants and children)

Reducing a child once again to the state of an idiot (their phrase not mine) cannot, I think, be justified. I do not doubt that had

the mother's consent been sought for this experiment they would not have got it. But Bickel, Garrard and Hickman, of Childrens Hospital, Birmingham, England, did not ask her.

This leads me on to another point about experiments, doctors have all the flash equipment and spend some time playing about with interesting cases but it is the patients themselves, their relatives and friends, who have to pick up the pieces and start again. I have heard of a doctor using 'wonderful new tecnicas' to save the life of a baby with hydroencephalus (water on the brain) then feeling completely satisfied with his part in the play, hand over the baby to the parents - a child that will never be able to lift its head, to walk, talk or play. The doctors work is done, he is satisfied; the parents work is just beginning and the medical world offers them no help.

Many of the experiments carried out are done to perfect a certain tecnicne, passing catheters through innumerable veins and arteries to measure blood flow at a certain point etc. etc. The experimentors feel satisfied when they have mastered something 'tricky' to look at something 'interesting' 'Tricky' means dangerous to the patient, 'interesting' means the doctor gets satisfaction from it. Here the person at risk is not the beneficiary of anything that might be learnt. Doctors are putting us at risk for their own personal gratification.

WHAT IS THE RISK TO THE VICTIM?

"In 1962 a doctor, SL Barron of St. Thomas's and Lambeth Hospitals, London, decided to test the affect of a certain drug on labour. The drug used was Nialamide, a tranquilliser belonging to a group of compounds known chemically as mono-amine oxidase inhibitors, and it was given to a large number of pregnant women. A matter of special importance is that the report quotes an authoritative statement descrbing the results of administering a related drug to pregnant mice and rabbits. The results

on these animals were either interference with the pregnancy or haemorrhage into the placenta. No ill effects were detected in the women, the course of their labour was normal and so were the infants when they were born. But in view of the known affects of a related drug on animals, the undertaking seems to me to have involved an unjustifiable risk. Furthermore an important and serious matter is the danger of what is technically known as potentiation, namely, that even up to two weeks after the patient has received nialamide serious reactions may result if that patient is given morphia or pethidine. These drugs are often administered to patients during labour, and the effect, in such a case, would be as though a very large (ie. toxic) dose had been given."

(Experiments on Pregnant Women).

If an experiment involves risk to the patients, and their unborn children, as I think the one above did, the fact that they suffered no permanent damage is not reason enough to condone that experiment. Doctors should not risk patients' lives. At the moment it is the experimentor and not the victim that assesses whether the risk is worth taking - I don't believe that a doctor worked up about the importance of an experiment is in a position to judge risk to the victim.

WHO IS THE VICTIM?

Experiments are often carried out on people who will in no way benefit from any results of that experiment. This includes mentally and physically handicapped adults and children, who are used as available fodder by these new style frankensteins; prisoners offered small comforts for putting their health at risk (this is certainly done in America), and the chronically sick and dying. There are numerous examples of patients with very serious illnesses who have died shortly after being experimented on, the cause of death is put down to their illness but I find that hard to believe in some cases, and even if it were true, the situation that exists - that of the very sick, the mentally

handicapped, children and pregnant women being put at risk and made to suffer, cannot be allowed to continue - these are people who need greater care and doctors choose them to put at risk.

Personally I don't care if a consultant chooses to inject him or herself with numerous new drugs, shove catheters here there and everywhere inside themselves, but any thing they want to do to us must be investigated and brought to our attention so that we can decide if it is alright to do it. A person not capable of understanding what an experiment entails, the risks involved etc. such as a child or mentally handicapped person, should never be abused.



Another aspect is the relationship between the victim and the disease. For instance an experiment involved in work on heart disease suffered by business men who for years have over eaten and drunk and under exercised should be carried out on someone in that category eg. a consultant, bank manager chairman of the board etc. As these people invariably have private treatment this is highly unlikely. Our bodies should not be used to cure the ills of the privileged.

So what can we do about it? People have liberated beagles from research centres, will no one help to free the patients? Experimentation is mostly carried out in teaching hospitals, on N.H.S. patients. People with 'interesting' illnesses are probably most at risk, or those that can't argue.

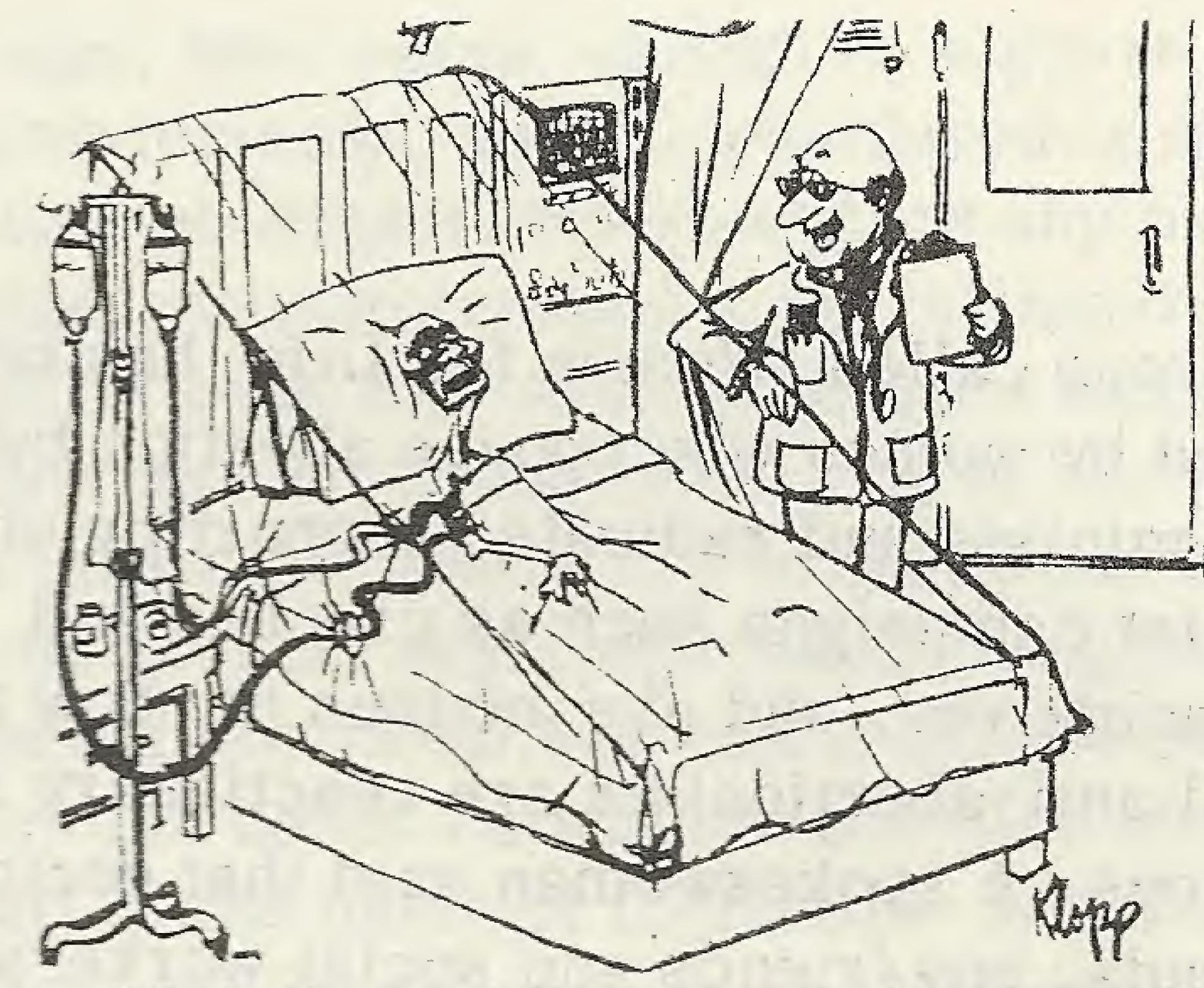
Something that I think we can all do, is question, question, question. Don't be fobbed off without being told what the doctors diagnosis of our illness is, what it means and what the treatment entails. Seize our case notes, find out which doctors are actually meant to be looking after us - any new ones that enter into the game should be questioned as to their presence. Hopefully that may result in information being gathered. Attack the source of the complaint; for instance posters with pictures of the offending doctors and their crimes stuck up around the hospital and entrances will perhaps alert patients - it might even put off the great persons themselves.

We must get this into the open. For too long doctors have had enormous power over us; whether we are ill or well, whether we have children or not, whether we live or die. This power must be taken away from them.

In one article I can't cover enough but if you're not convinced then read Pappworth's book - if you still think I'm being paranoid there's not much more I can say except that I don't think we should sit still and let babies be blinded and people abused or even killed to satisfy the promotion hungry whims of members of one of the largest and most exclusive clubs in the western world - medicine. Medicine should be by the people for the people. Where's the point in fighting about 'freedom' and 'rights' and other abstract goals, when every day we deliver ourselves to the knife of the enemy.

Charlotte Baggins.

Human Guinea Pigs, Experimentation on Man. M.H. Pappworth. Pelican A1072 35p, also in hardback published by Routledge and Kegan Paul Ltd. 1967. Now out of print this can be got from a local library. Chapter headings have been given after experiments quoted from this book.



"Only the good die young, eh, Henderson?"

* * * * *

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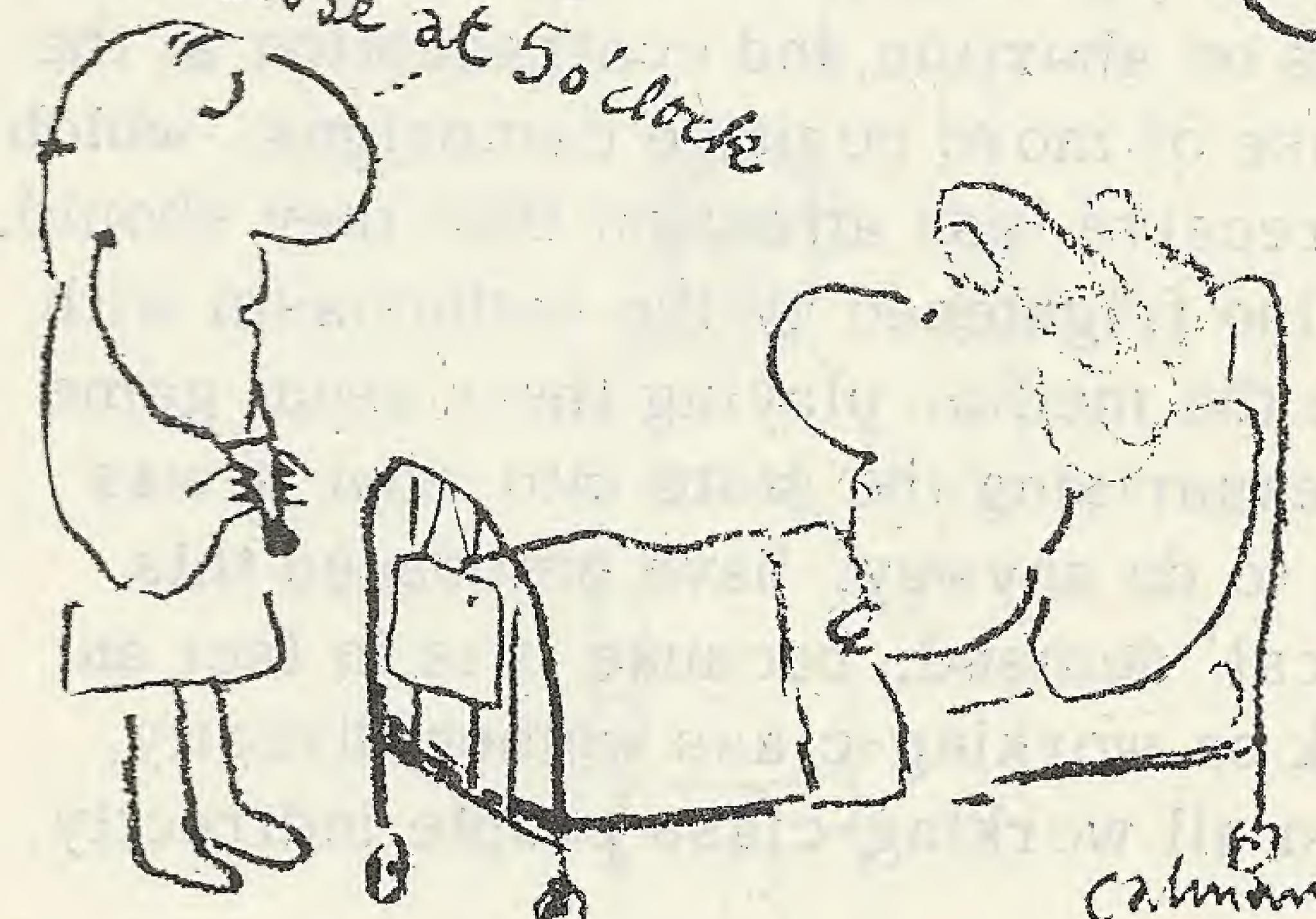
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hang it up a bit
as we close at 5 o'clock*



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ABORTION and RACISM

A group called 'Women for Life' has been formed by women who oppose abortion but are feminists and radicals, supporting other feminist campaigns such as creches and contraceptives, and are anxious to show that not all anti-abortionists are reactionary and religious. A spokeswoman said that doctors, husbands, boyfriends and social workers often pressured women into having abortions. The Women's Report Collective has labelled the group sectarian. I don't know what they mean by this, as any group with its own ideas can be called sectarian, unless it's a reference to the fact that some of the women are catholics, in which case, considering their support of contraception, the label seems to spring from pure bigotry.

I was glad to read of their existance, because for some time I've been depressed by the emphasis the women's movement places on abortion and contraception at the expense of more positive campaigns, which thus receive less attention than they should. I'm also frightened by the enthusiasm with which the media, playing their usual game of pressurising the state into what it was going to do anyway, have embraced this 'radical' demand, because it is in fact an attack on working-class women directly, and on all working-class people indirectly.

I'm only attacking abortion and not contraception, and this is why : (a) some form of contraception is necessary if women are not to spend 15-20 years of their lives pregnant. That would be a misery for any woman in

any society, or for a woman of any class or marital status in this society. When you say that regular contraception should be available, you're saying something at least not inherently discriminatory, though certainly the birth-control lobby is discriminatory in its arguments. (b) Everyone agrees that abortion, being the more drastic and cumbersome procedure, should be used only as a 'back up' method to contraception, to prevent births which have slipped through the net. But in a decent society it wouldn't matter so much if a few such unplanned births occurred. It's only in this society that they can be disastrous in their effects, and then only when the parents are working-class, especially single working-class women. Therefore to argue for abortion is always and necessarily to discriminate.

WHAT ABORTION UPHOLDS.

Abortion accepts two of the great evils in this society: (1) The illegitimizing of children and (2) Poverty.

(1) Illegitimacy. Instead of fighting with all their strength the imposition of marriage on women as the price of having children, self-styled feminists say, 'Let's give these poor girls abortions so they can remain independent and won't have to suffer prejudice'. I haven't been a regular reader of feminist papers, but I've read plenty of them and only once have I seen a definite statement in support of free motherhood: in a brief statement supporting Bernadette Devlin, hardly a typical case such as you could cite to the SS when it tells you you're a burden to society; to an employer who says you are too 'unstable' to get a job; to a landlord who says 'I'm not running a mother and baby home'; to nurseries set up to cater to the needs of married women. But, I have, in those papers, seen plenty of arguments for abortion. I've also of course, seen plenty of arguments for nurseries, needed if women are to bring up children independently, but these articles never specify single mothers except, if at all, as hardship cases, rather

than as women with a positive right to independence - and this, the 'hardship' approach, is exactly how the state, lacking feminist pretensions, treats us, letting us know that as the child's already there, the mother might as well work, but that it really would have been better if it hadn't been born.

Unless a fight is made against 'illegitimacy', women are going to stay tied to marriage, however many nurseries there are. (And divorced women will also suffer the consequences, being regarded as inadequate to the norm.) Even with equal pay, life will be dreary if you're just a working wife. And in fact if the demand for equal pay isn't unashamedly linked to the right of women to be breadwinners, it will just seem a whim or a matter of abstract principle and bosses will have a much easier time getting round it.

But so many feminists seem to regard freedom from marriage as the exclusive prerogative of childless women. If only women can avoid the pitfall of being brain-washed into wanting children - as though this desire (which men have also, and would probably make great sacrifices for if society forced them to) were a perversion or a form of weakmindedness - then they'll be alright.

The Guardian recently printed an idolatrous interview with the French minister for the Condition of Women, who ought to be called the Minister for Abortion and Contraception, since that's all she seems to care about. (It's possible that the article was biased - some of the minister's supporters later wrote in to complain about its 'triviality'.) She talked about how she disliked marriage, what a drag it was, but also said 'Of course, if there are children, it's different', thus knocking out the whole argument. All right for women who want children to spend years of their lives in a depressing identity-destroying situation, so long as the

'emancipated' ones can fuck without censure. How daring!

The abolition of 'illegitimacy' is of special importance to working-class women because in practice the concept only applies to our children. No-one really minds if a professional woman has children outside marriage; she 'earns' enough to support them comfortably, and is considered responsible and intelligent enough to face any problems. She's unconventional - we're immoral. (The state will usually be quite tolerant of any deviant lifestyle as long as the working-class can't afford it.) In fact I can envision the present marriage-based illegitimacy being abolished and replaced by a new definition based on income and size of family - all in the name of feminism - which would accurately reflect social attitudes. The 4th child of a labourer's wife is under much more attack than the 2nd child of an unmarried successful actress.

What 'illegitimacy' really stands for is the state's power to say that, for whatever



reason, some children shouldn't be born. The campaign for abortion indirectly upholds this right, instead of defending women against it.

(2) Poverty. Pro-abortionists are always wringing their hands over the plight of 'the poor' or 'the underprivileged' who have too many children. They implicitly accept that there should be 'the underprivileged', and that these people should be crowded into holes-in-the-wall, living on low wages in a centralized, money economy which makes children a liability. I'm sure they're very concerned about the 'poor' in other ways besides wanting to give us abortions: they want us to have a pound or two more a week and secure, well-built-holes-in-the-wall, large enough to allow us separate beds, but they want the class system to continue to keep us always at the bottom of the heap, having just enough to live on (never enough to save to break free from employment or dole-slavery), always the objects of means-tested benefits and soft-coppery. It's really social poverty that we suffer from and which abortion upholds: material poverty is only the outward manifestation. Even if the economy flourishes so as to permit the lower classes to drive rolls-royces, the fact that we were the lower classes, being given subordinate jobs which were considered worthless than others in wages, would be something the upper classes still wanted to maintain, and would leave us still subject to control of our private lives, including our breeding. If now we're told 'You should have abortions to prevent you're poverty getting worse', in the situation of a rich lower class we'd be told 'You should have abortions to maintain the standard of living our system has given you'. (The hypothetical case could never arise because in practice inequality creates absolute, not just relative, poverty - if you can take a little from an oppressed group, why not take a lot?) In both cases, abortion is used to put the onus on the lower class for its circumstances. So homeless



"we don't give away houses dear; but I can get you an abortion..."

parents are condemned for having had more children than their insecure circumstances warranted, or indeed for having had any at all before they could afford a house, which in most cases would be never. Just as in Robert Tressell's day 5-shilling-a-week workers were told they were 'not in a position to marry', now the lower class are told not to have children without first being able to meet the demands of the usurers.

Also, of course, abortion is used to keep us down by dehumanising us, reminding us of what inferior stock we are. The environmental excuse of poverty is used, but why are we poor in the first place if not because the state has labelled us inferior?

WHY IT'S RACISM.

Every class system is racist in that it's upheld by the notion of inherent inequality, which is accepted even by the oppressed class. If it weren't accepted, the injustice of the system would be so blatant that it wouldn't last a week. Of course it's easier to oppress people if they're in some obvious external way of a different species from yourself, and this is why foreigners, black people, or women have in various times and places occupied the lowest layers of the class system. But colour and sex prejudice can, and in britain probably will, be got rid of without impairing the system itself, or

its racist mystique of inherent inequality. The racism of our society is based on educational and (to a lesser extent) psychological assessments rather than skin or sex. In relatively modern times the racism of IQ and 'personality' have, as they moved into a prominent position, been used to underwrite the declining colour and sex forms of racism: blacks were maintained by 'scientific' methods to be stupid, women to be stupid and/or passive, domestic or whatever.

It's entirely possible to practise racism against your own colour and your own sex, and against other colours and sexes which have forced you to acknowledge their equality, but it requires more discretion than in the earlier situation. So a lot of lip-service is paid to the equality of opportunity and the 'fairness' of one or other assessment method, and rarely is a frankly genetic attack on the lower class heard. However, 'intelligence' itself, the assessment of which assigns people to classes for life, is defended by left and right alike. When comprehensive education or streaming is being discussed you will commonly hear some fusty school-teacher declare, 'There are bright children and dull children and there always will be', and snobs of all sorts will get upset because excellence is no longer being promoted and civilization must collapse. Whatever is said out loud about education, the very continuation of a system where some people do only responsible work all their lives, while others do only subordinate work all their lives, and are assigned their level on the basis of school assessments made in their youth reflects racism.

It's sometimes claimed that our class system is flexible, that social mobility exists. There's always been a small amount of flexibility in class systems, greatly exaggerated by folklore. I've even seen the claim that the Indian caste system allowed mobility before something or other corrupted it. In

our society you sometimes read of grandmothers taking degrees - it makes news. In theory a person pronounced stupid can still study privately for GCE's and take a degree, but in practice only an emotional superman could stand up to such a judgement. The few exceptions do nothing to remove the stigma from those still in the lower class, and may even be used to increase it - as, formerly, in the case of the occasional famous negro or woman politician or rags-to-riches immigrant: 'If you have ability, our society gives you a chance.'

If I seem vague about whether it's IQ, aptitude, ability or what, which is assessed and about whether these are considered hereditary, congenital, or environmental-but-hopeless-after-the-age-of-five, it's because the ruling classes themselves are vague and in disagreement - not surprisingly, since it's all poppycock anyway. The only thing they, and unfortunately most of their victims too, take for granted is inherent inequality of some kind, an assumption which remains like the core of a planet beneath the changing tides of definition. The humility of lower class people is awful. I heard a parent at my son's school complain that the teachers were too approachable; they didn't keep their distance enough - 'If we can't respect them, how are the children supposed to?'

Class assignment by 'personality' rather than, or as well as, by school assessment, hasn't yet become institutionalised or as common as the latter, but it does exist. A person who gets into trouble or drops out of school or university or otherwise attracts the label of 'unstable' or 'maladjusted' has much less chance of avoiding proletarianization than someone who doesn't. There is a tendency to try to define the disapproved-of characteristics as fixed or even hereditary. Fortunately there's some resistance to this for the simple reason that while, by definition, no 'unintelligent' person can

make it into the middle-class, some persons labelled 'neurotic' do manage to, and people already in it do have nervous breakdowns, get divorced and attempt suicide, so that while there's no anti-'intelligence' movement at all, there is a noticeable anti-psychiatry movement among people whose views, unlike those of the lower class, are considered worth listening to.

Whatever the excuse for racism, abortion supports it by encouraging the lower class to restrict their breeding so as to live within their meagre incomes (deserved of course because of their lesser contribution and lower market value), and by crushing their resistance with the idea of their inferiority.

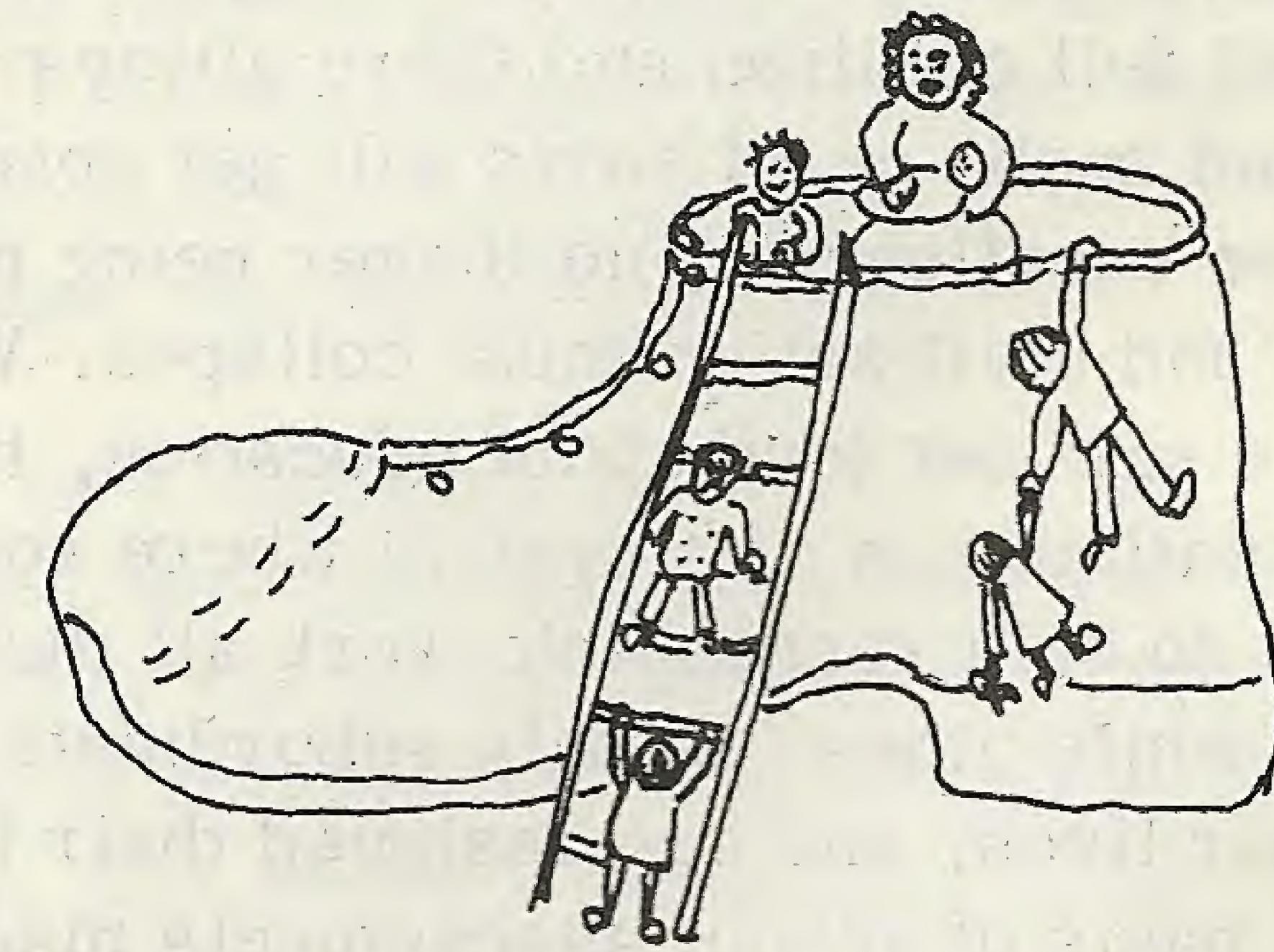
People laugh at nazi 'racial science', dismissing it without even troubling to refute it, because its political motives are so plain and because britain won the war, but they don't see the equally political motives of the racialists of IQ and personality : naturally, as this society is controlled by those values. Modern racialists are considered pure-hearted, disinterested scientists, and when their pronouncements make us uneasy we cast round desperately for logical or expert refutations.

I'm sorry to have to use a near-mythical shock word like 'nazi' to bring home the horror of what's being done to us, the lower class, here and now. The horror should speak for itself. History isn't repeated. They'll never be gas chambers here for healthy people because the british ruling class is too sane to kill people it could exploit. Those aborted would of course, be surplus to requirements. If a totalitarian racist state develops here, as it seems to be doing, it won't come as a wave of militaristic nationalism, but as the culmination of a gradual increase in state control of our private lives, rigidification of job divisions and placement, regimentation of labour by the trade union-government partnership. It

won't come as a storm trooper but as a bespectacled left-wing sociologist who thinks that merit should be rewarded and the poor helped - by abortions among other things.

COMMON ARGUMENTS FOR ABORTION.

(1) 'It gives women choice and control over their bodies'. That might be true if the choice went both ways. But how much choice is there for the lower class woman who wants to have children? To avoid being economically and socially penalised, she must get married, and then have only as many children as her husband's (plus, perhaps, her own) wages can provide for. Even if she toes the line, any financial setback is likely to provoke the charge that the couple should have waited to have children until they were better off. Parents have little choice about how to raise children: that will be determined by the housing they can find, their income and the hours they have to work. It's no use talking about 'self-raised' children or communal child care if you live in a little flat with cardboard walls and the truant officer sees to it that you get the children to school



"They'll give me an abortion,
but we're still stuck in this place."

if you want to keep them. That kind of thing is for people with houses, short hours, and money for progressive schools : another

example of expensive, easily tolerated deviancy.

To read the fashionable propaganda, you'd think that a huge weight of pro-motherhood brainwashing assaulted women from childhood on, and that but for it women would rather not have children. I too oppose sexist books, but because they encourage passivity subservience and marriage, not because they create a supposedly artificial wish for motherhood. In fact, nowadays there's more propaganda against motherhood than for it. The childless career woman is much more respected than that dreary creature, a mum. Some building societies require the wife to promise to keep working for 5 years as the price of a mortgage. (That is, both partners must work - in case you think I'm assuming it would be the wife who had to quit in the event of children. The assumption is the building societies', but the effect on the family is the same one way or the other : if both partners must work, and there are no nurseries, that means no children.) When one council's requirement that a mother of 3 be sterilised before the couple could get a house raised a scandal, the council protested innocently that it made this condition as a matter of routine. 'Overpopulation' is all the cry. And as for having children outside marriage, or more than 2 if you're poor, how much propaganda is there for that kind of motherhood? In church-controlled countries women may be expected to spend their lives breeding, but to act as if it were necessary to combat such an attitude in britain, and other secular countries is to get things all the wrong way.

But wouldn't abortion on demand be egalitarian, in that nowadays the rich can choose abortions more easily than the poor? Surely people who think this can't suppose that a pregnant Miss Germaine Greer - lecturer, celebrity and licensed feminist - and a pregnant Miss Smith, the shop assistant, would have equal choice because they both

could get an abortion on demand. The latter's range of choice would actually be diminished, because she would no longer have an excuse for having a disapproved of child. The same goes for the argument that abortion-on-demand would be better than the current abortion-on-social-grounds, which so pointedly enshrines 'illegitimacy' and poverty. At least not every woman who applies for a social abortion can get one, so Miss Smith would still have an excuse, but it would disappear when abortion could be had on demand. It wouldn't be very pleasant going through a disapproved-of pregnancy with abortion freely available, with no moral arguments to be heard against it anywhere, with colourful posters and leaflets about it on display in every surgery and clinic.

Then when the number of 'unwanted' children declined as a result, pro-abortionists would point to the statistics and say, 'You see what a great need there's been for abortion all these years? Isn't it wonderful the way women have finally been given choice and control over their own fertility!'

(2) 'Abortion on demand would be voluntary. Apart from the pressures described, it wouldn't be a very big step from abortion-on-demand to actual compulsion. There might be some intermediate step to get people used to the idea, and to absorb the initial force of protest - such as withholding medical and welfare benefits from mothers who declined 'recommended' abortions. 'Well I mean to say if they can't support them, they shouldn't be having them, should they?' Every step towards compulsion would pull the argument further to the right, so that even if compulsion itself were fought back, it would be very hard to get rid of the discriminatory policies accumulated in the meantime.

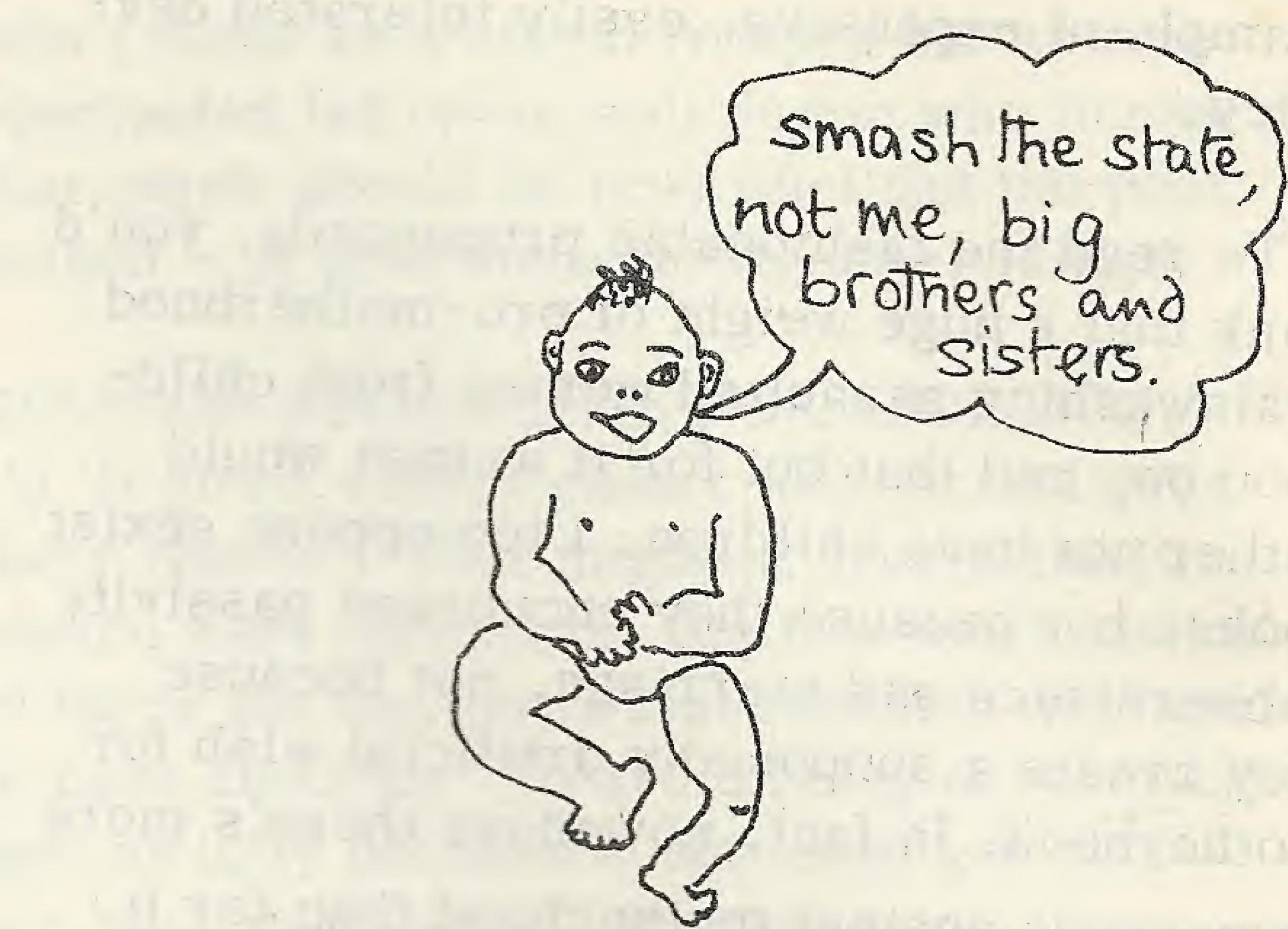
(3) 'What about the woman who really does

not want children, and wouldn't even if all pressures were removed?' Of course in a free society such a woman would be able to get an abortion where birth-control failed, and no one would condemn her or the practitioner. But for how many women, how often would such a drastic step seem necessary in a free society? It would be a very tiny part of life, nowhere approaching the proportions implied by today's agitation, which has the very opposite (conscious or unconscious) political purpose from that of giving personal freedom to women.

(4) 'But we live in this society, and however we may dislike poverty and inequality, we must do something now for the pregnant mother -of-5 living in one room, or the schoolgirl whose life will be ruined by a baby.' What should be done now is, in the first case, to find the mother a large flat and a nursery; and in the second case, to fight the prejudice against the schoolgirl mother and help her obtain practical support. This is only unrealistic as long as people - including leftists - are intimidated by ruling class values and regard them as all powerful. It's not a question of abortion being a mere reform. Better housing is a mere reform; abolishing 'illegitimacy' is a mere reform; equal pay and nurseries are mere reforms: compared with revolution they're inadequate, but at least they're steps in the right direction - towards the goal (among others) of free and comfortable parenthood. Abortion isn't even a reform, because it's a step in the wrong direction: instead of fighting the racist state, abortion appeases it with human sacrifices. A campaign for free parenthood is inseparable from struggle towards social revolution on all fronts. But abortion is entirely compatible with the present society and even helps it along towards complete totalitarianism.

HOW WOMEN CAN FIGHT.

Anarchist women can't oppose laws which merely lift restrictions on abortion, because



that would be to advocate that the state punish people for performing them. But we can oppose their availability on the national health. We can resist pressure put on us personally to have abortions, and we can urge other women to reject package-deal feminism, which I think is the main reason for many otherwise class-conscious and radical women's support of abortion. The fact that religious reactionaries oppose it ensures its acceptance by those determined to seem progressive. Most important, we can direct our resources to more positive campaigns, and make it clear why we're doing so.

Kathy Perlo

OBJECTION

I am opposed to Kathy's article for the following reasons :

1. I don't think that she proves any link at all between abortion and racism. In her section 'Why it's racism' it seems to me that she's talking about class discrimination, not racism. Therefore to give the article the title 'Abortion and Racism' is just smear tactics.

2. Far from having abortion forced on us, abortions are extremely expensive and difficult to get. I know of several people who have wanted abortions but doctors have fucked them around till it was too late.

THIS IS ESPECIALLY IMPORTANT FOR THE WORKING CLASS. It is the working class who can't afford private abortions; who are wary of birth control clinics and doctors. It is working class women who have to go out to work to support their families and then do the housework when they get home; it is working class women who are most oppressed by large families.

Kathy is wrong to assume that all pro-abortionists are middle class women's libbers. Working class women bought back-street abortions when they could long before the women's movement existed, and they will continue to do so for as long as they have to. Abortion must be available and free and safe to anyone who wants it, not just for the middle classes as it is now.

3. Kathy doesn't seem to accept that some women really don't want children, or that it is important to some to be able to plan when they have them (surely this is an important factor in having control over our lives?). She seems to think that this is all state propaganda. Well I've seen far more propaganda for having children than against. Pick up any magazine and count the 'Happy Mother' and 'Cute Children' adverts.

I don't accept that a single woman with a kid is in a good situation to be fighting the state. We have to be strong to fight the state. You can't be strong in a totally oppressive living situation. It grinds you down, drains your energy. The odd moments when you get support and solidarity from other people don't make up for the hours you spend alone, unable to get out because you can't get a baby-sitter. Kathy is not in this situation herself, and even if she were, it would not give her the right to take that

decision for other people. Many people would never willingly subject themselves to that kind of isolation. Communal child care exists only for the few, and I would be reluctant to let a child of mine into the clutches of a state nursery school sooner than I had to.

4. Of course women mustn't be forced or persuaded into having abortions that they don't want. Of course we must fight for better housing, financial support, an end to prejudice, for women with kids whether they're single or married. I fail to see why it is necessary to deny the whole female population the right to abortion in order to do this. It's no good fighting for one demand at the expense of another. We can fight for and win, all of them.

When I said to other people in the collective that the decision whether to have a child must be the woman's right to choose, they said there is no such thing as choice in this society. This is to totally deny ourselves as individuals.

I will defend my right to choose against any one, be they fascist, democrat, trot, or anarchist. And I don't accept that I'm anti-working class in doing that.

(A member of the Anarchy Collective who dropped out for this issue because I totally disagreed with this article going in Anarchy)

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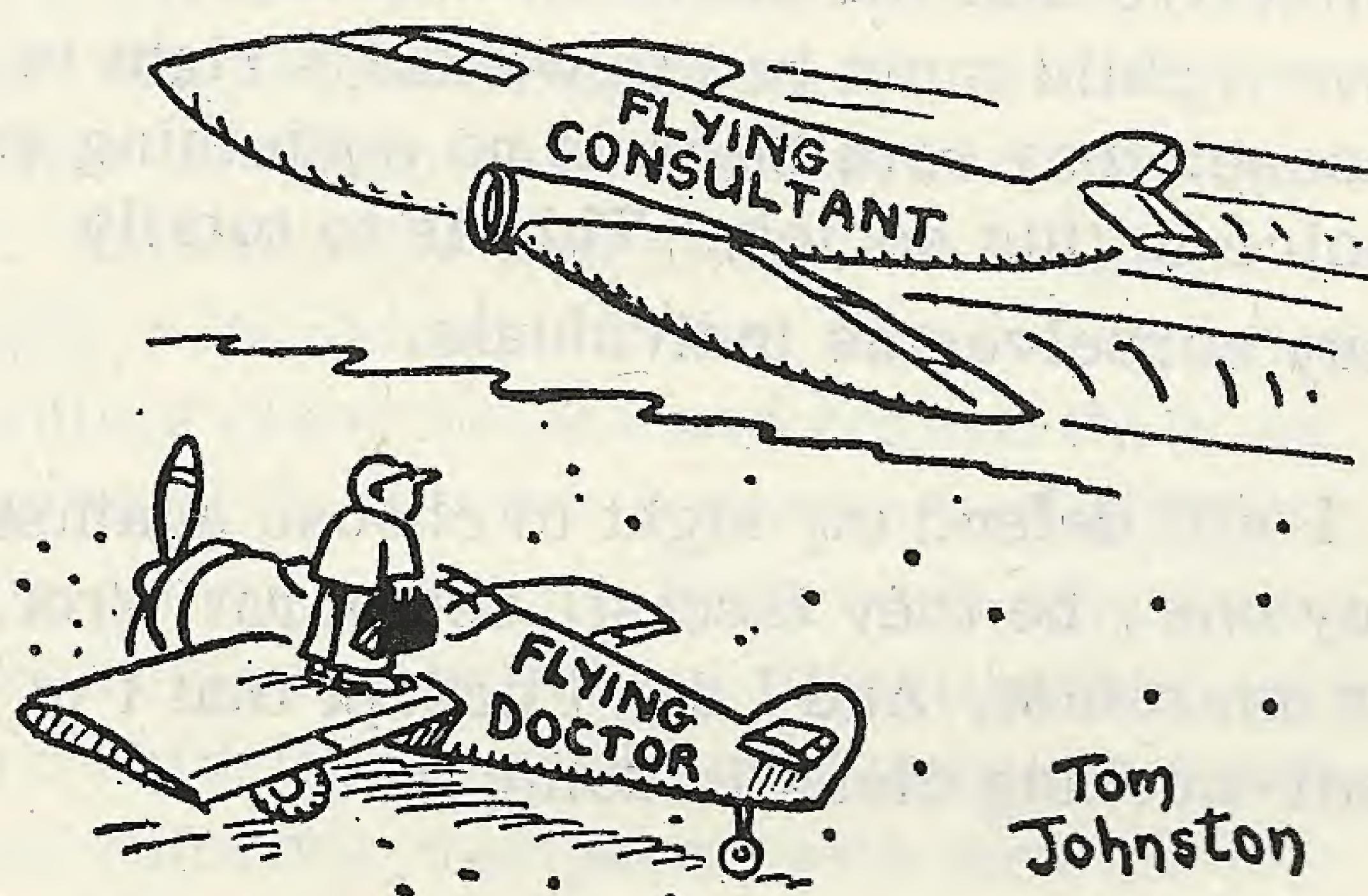
After a six month's break, the **Anarchist Workers Association** have started to put out **LIBERTARIAN STRUGGLE**, an offset-litho tabloid newspaper, regularly each month again.

For a sample copy send a cheque/P.O. for 10p + 6p p&p. Subscription rates are £2 or 5 dollars UK and seamail abroad; £4 or 10 dollars airmail; and £5 or 12 dollars all institutions. Details of bundles on request from:-

**ANARCHIST WORKERS ASSOCIATION (A),
13, Coltman Street, Hull, Humberside, UK.**

Meanwhile, Back in the Wards...

From a quick glance at recent newspaper headlines, it would seem that the hospital consultants were becoming proletarianised, due to the fact that they were taking industrial action. Nothing however could be further from the truth. These aristocratic-minded lords of medicine feel themselves to have their position menaced by the labour government, and more important, the workers in the health industry. The labour government, along with the unions and the lefties, are helping to divert the militancy of the highly-exploited, low-paid hospital workers into a non-issue, namely the pay-bed row.



The recent militancy of workers such as the ambulance people, nurses, ancillary staff and radiographers has challenged their boss, the state, and such people as the consultants. The pay beds in the public sector were being phased out anyway. So we must look to the reason why the consultants really are taking such action. Of course as good conservatives they object to the labour government 'interfering'; but really they see their authority challenged by the militant action of the workers - 'We refuse to be dictated to by kitchen porters', bleat these pompous windbags, as though they were anything special!

For without the continuous labour of thousands of workers, past and present, without the labour and brainpower of these toilers, they would be nothing more than witch-doctors; for they would have no hospitals, instruments etc. To the bosses and the state it is frightening when people challenge their power; when the workers begin to do something about it. The challenge to the existence of capitalism and the state is even worse for the exploiters, we can be thankful that it is happening more as the crisis deepens.

Martin P. Wright.

LETTERS

Can we have some consultation up here, on what's doing in the new Anarchy, please.

Edinburgh Libertarian Association.

If you send us your address we'd be pleased to. A.N.Anarchy.

Dear Comrades,

I don't think that Kathy Perlo in her article, "Why I'm Anti-Intellectual (A.15)" has fully thought out the implications of her position. Of course, when 'It's the wise, gracious headmistress explaining to the shamefaced girls why their rebellious act reflected a complete misapprehension of the situation' everyone with any feeling is on the side of the girls. But does it follow from this that we should be anti-intellectual? (We can all remember being in the position of the girls whilst being in the right.) If a 'wise gracious' anarchist was explaining to an emotional racialist that racism 'reflected a complete miapprehension of the situation' then logically we should support the racialist against the anarchist! We can't just assume

that the non-intellectual is in the right.

Further on, Perlo writes that whoever it is 'has been given just enough "education" to believe that facts and logic are the only valid arguments, but not not enough to supply the (right sort of) facts and logic'. Facts and logic ARE the only valid arguments and this is true even when someone, for whatever reason, can't supply them. This isn't to say that that person is wrong, only that he or she can't state their case effectively. Surely we should decide not that facts and logic are wrong, but that we should teach ourselves to use them as efficiently as possible.

Yours,
Brian Mosely.

Dear Friends,

I write in response to Eugene Plawiuk's comments (A.16) on the article 'Prospects of Anarchy' (A.14), which he describes as a 'liberal piece of shit'.

What the article does is to provide a brief and broad perspective on the libertarian (rather than anarchist) tendencies in british society - in education, sexism, civil liberties, women's movement, prisoners, and so on. I reckon that's a useful thing to do. Admittedly, the author seems to think that there is a real connection between these tendencies and classical anarchist ideas, and I don't think that's necessarily true, but so what? The point is that all these movements do represent people taking power in their own lives, doing things for themselves building relationships around people rather than fitting people into relationships.

Plawiuk is less than enthusiastic, however and what worries me is the way he sneers constantly at liberals and libertarians as if these people were our worst enemies. He is astonished when interest is expressed in the young liberals. This seems to me to betray a closed mind, a lack of generosity, an elitism, which are quite unworthy: he appa-

rantly wants to define 'anarchism' nice and neatly, and sit snugly inside his definition, and snigger at the bourgeois reformists outside. Talking of liberals, he says, 'If these people are anarchists then I am not'. But no one is calling them anarchists; it's just that they're moving in our direction rather than in the authoritarian direction, and isn't that something to welcome?

I think that anarchists have got to be interested in the sort of movements dealt with in this article - if we insist on a consistently high level of revolutionary analysis and direct action wherever we look, then we're going to be a long time looking. I think anarchists should be interested in the liberals because, although they are completely naive on some very fundamental issues (eg. EEC, parliament, etc.) they still represent a liberating tendency in society. I would go further; I reckon that even organisations like IS, for all their posturing and absurdities and elitism, have their encouraging aspects. I have some crypto-anarchic friends in IS.

Now of course we mustn't go overboard to declare our solidarity and everlasting friendship with all and sundry. Anarchy 14 had an instructive little piece on 'Voline and Trotsky', telling how Trotsky in 1917 talked of the 'absurdity' of socialists in power shooting anarchists, and Trotsky in 1919 ordered the immediate execution of Voline when he was arrested. We should bear things like this in mind. But we must not relegate ourselves to impotence by refusing to recognise anything that isn't full-fledged anarchism. I reckon that we've got to declare support and interest whenever we find anarchist/libertarian/liberal tendencies, if the alternative is the further encroachment of authority.

Yours,
Martin Spence.

REVIEWS

AWAY WITH ALL PESTS

An English Surgeon in People's China
By Dr. J.S.Horn.

The book is written by an English surgeon who spent 15 years working in China, and is about medicine, people and politics in revolutionary China. It is a really excellent piece of maoist propaganda. Accepting that it might not all be true, and he may be painting too rosy a picture, he still gives a better picture of what the Chinese revolution is about than any other book I have read. It's filled with so many interesting and good ideas. It will make you dissatisfied with the medical services here - as you should be.

"Unlike so many communist states, in China there seems to be a strong drive against privilege and conceit, especially amongst the 'super skilled' workers such as doctors, and towards equality. Doctors are seen as part of a team along with the patients, the nurses, the orderlies etc. Patients accompany the doctors on ward rounds, not out of curiosities but because of a concern for their fellow patients, and a desire (and ability) to assist where possible. Further, peasants are being trained to become doctors. They study for five months in the winter, then in spring they go back to their villages and work in the fields, but also look after the health of their fellow peasants. Each winter they go back for more training. The training of peasant doctors is more than a temporary expedient to increase the number of trained medical personnel in China's countryside. Because he works both as a peasant and a doctor he has far more understanding of his work, and cannot sink into narrow professionalism or become mentally divorced from the people he serves."

There's not much medicine in the book, it's mostly about people and events, either

witnessed or heard of by the author, with political interpretations. Tales of heroism against all adversity by Chinese peasants is the main stuff of the book, with interesting snippets of more mundane happenings - such as operating on an ox, led on by the thoughts of the chairman - hospital directors (equivalent to hospital secretary over here) having to regularly scrub floors, stoke the furnaces and do other manual work under the guidance of the chairman.

This second example is only one of many excellant explanations of a maoist viewpoint. The main argument is as follows :

"Some regard it as a waste of time for a skilled administrator to clean lavatories or shovel coal. There is, in fact, a contradiction between the scarcity of trained personnel on the one hand and the requirement that they spend part of their time in relatively unskilled labour on the other.

The view of the Chinese Communist Party, however, is that the main contradiction lies not here, but in the tendency for those in positions of authority to become bureaucrats who issue orders from their offices without investigating the problems they are dealing with and who gradually put their own interests first. This tendency is very powerful and although exceptional strength of character may resist it, administrators can easily become bureaucrats unless they are confronted by a powerful corrective such as regular participation in manual labour."

One blessing in this book is that Marx, Engels et al. are given a mention in proportion to their contribution. I was going to say they weren't mentioned at all, then on re-reading I found two passing references to them. There is the usual maoist 'phraseology' but most of the book is free even from that.

A very important idea covered in the book is what the maoists call 'the mass line'.

Although this is very similar to an old Anarchist idea, many of us seem to forget it. In maoist terms, 'The concept rests on the conviction that the ordinary people possess great strength and wisdom and that when their initiative is given full play they can accomplish miracles'. There are aspects of most maoist ideas that I would reject, for example what follows the above quote is 'that the art of leadership is to learn from the masses, to refine and systematize their experience and, on this basis to decide on policy'. If you approach this book with a head full of anarchist dogma you probably won't get much from it, but if you want to try and sift out the strong points of maoist practice, and thus improve anarchist practice, this book might be of great help.

Chris Broad,

HOW DARE YOU
DRAG ME OUT
LIKE THIS -
HE'S DEAD



WIDOW Mrs Gillian Murray, 38, who last year received record damages of £76,935 for the death of her husband, had her award increased to £90,576 plus interest, by three Court of Appeal judges today.

Now, with interest, she will receive £99,764.

Lord Justice Megaw said: "Mr Murray was a man of exceptional personal qualities with excellent prospects of success in life."

"Had it not been for this disastrous accident he had every chance of achieving a career which would have been rewarding financially as well as in other ways."

"He was already, on the date of the accident, well embarked on such a career."

When Mr Justice Shaw made the award last year, he said the case was "quite one of the most unhappy" he had ever dealt with. He said Mrs Murray had borne her loss with tremendous courage, and he described Mr Alan Murray as a man of outstanding qualities and intellectual personality.

whatever happened to
murder & manslaughter



AN OPERATION
IS NOT NECESSARY
MR. GRANT, BUT
HOW ABOUT A
NICE EXPERIMENT
INSTEAD?

The phrase "medical experiment" was likely to conjure up horrific visions of Dr Frankenstein, said Lord Beaumont of Whitley in the Lords. But in reality there was an immensely high standard among people who worked in the National Health Service.

He was moving an amendment to the National Health Service Reorganisation Bill to provide for every institution operating under the National Health Service to have an ethical committee.

It would consider ethical aspects of experiments proposed to be conducted on people receiving treatment.

Lord Beaumont said such a committee would have power to decide on behalf of any patient whether or not an experiment should be sanctioned. In spite of the unfounded visions of "Dr Frankenstein" he thought there should be safeguards, simply because sick people at low ebb should have every reassurance that could possibly be given.

"This is a mild and valuable amendment to see that that assurance is given."



A surgical team who operated on the wrong man gave him blood intended for another patient, an inquest heard yesterday. The blood was incompatible and he died of heart failure.

The Birmingham coroner, Mr George Billington, recorded a verdict of death by misadventure on Mr Ernest Wilfred James, aged 75, of Colebourne Road, King's Heath, who died at the Queen Elizabeth hospital after the operation.

Two patients were to have similar operations on the same day, and both had name tags, the coroner was told. But, said Mr Billington, there was a series of errors and omissions. "It appears that three or four people didn't do what should have been done, namely checking the name tags with the notes," he said.

**TENSE?
NERVOUS?
TIRED?**

take



AND RELAX

**see? you're feeling
better already**